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CHAPTER III

SOCIAL ORGANIZATION

GENEALOGIES.

THE genealogies on the next two pages show the relationship existing between the various individuals of the three Vedda communities, which still retain enough of the old Vedda mode of life to make a study of their organization valuable. At the first glance it is obvious that these genealogies do not go back beyond the memory of middle-aged men of the present day. We are convinced that this is due, not to any general distrust of our inquiries, but simply to certain peculiarities of the Vedda habit of thought which is directly dependent on their mode of life. The first of these is the extraordinary lack of memory shown by every Vedda for the names of individuals of more than one generation older than himself. This may perhaps be due to the fact that the number of individuals whom any one knows well is really small, being necessarily limited to the community to which he himself belongs. The genealogies show how small are these communities and, since every Vedda should marry a first cousin, marriage does little or nothing to enlarge the number of his connections. Further, each of the people with whom he comes in contact is related to him in a definite manner and is called and spoken of by a definite kinship term, so that personal names come to play a very small part in the daily life of the Veddas. It is this, doubtless, that has led to the frequent persistence of the baby names Tuta and Tuti, "little one" in its male and female forms, as the only names by which many individuals are known, and this together with the number of children called by

[p. 59] [text continues on p. 62]

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such favourite names as Kaira, Poromala and Handuna leads to confusion, not only in the minds of strangers, but also we believe in the minds of the Veddas themselves.

Sinhalese who come in contact with the Veddas find the same difficulty, and the individuals of certain communities, e.g. Danigala, have each a Sinhalese name by which they are known to the peasant Sinhalese, and which in many instances they themselves recognise, so that some Veddas actually know each other by these Sinhalese names, and give them when asked their own names or those of their companions. This is the explanation of the majority of Sinhalese names occurring in the genealogies. Again, the fact that among the Veddas there is no system of hereditary chieftainship, or any other custom such as the vendetta, forcing a man to know and remember his grandfathers, cannot but have assisted to bring about the forgetfulness of previous generations, which with the rarest exceptions makes everyone entirely ignorant of his grandparents. In the case of the Danigala and Henebedda Veddas there was an additional difficulty to be met in conducting our investigations. The men of these communities who for the most part belonged to the Morane and Unapane clans, traditionally the proudest and most important of the Vedda *warugs*, had to a certain extent intermarried with Sinhalese and also with the Veddas of Namadewa clan, a *warugs* which in this part of the country is regarded as of inferior status. They are most anxious to conceal instances of both these classes of marriage and lied freely concerning them and this is the reason for certain lacunae in their genealogies, which in the case of the Danigala community could not have been given at all had not Mr Bibile's position as Ratemahatmaya, i.e. hereditary overlord or "laird" of this part of the country, enabled him to make inquiries from the surrounding peasantry, and thus check, and in many instances correct, the information we obtained from the Veddas themselves.

A Vedda community consists of from one to five families who share the rights of hunting over a tract of land, of gathering honey upon it, fishing its streams, and using the rock shelters. But the whole of the community does not commonly move about its territory as one band, it is far more common to find only the

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rigidly observed that we were told that a man might not assist his sister to rise from the ground if she had fallen down and injured herself. Further, it seemed that he should not see much even of the girl whom he was about to marry until she was handed over to him, though according to our Unuwatura Bubula informants it was not really bad for a man to touch any of his *naena* and he was allowed to do this in an emergency. At Sitala Wanniya it was said that adult *kura* and *naena* should not speak to each other even when it had been arranged that they should marry, and at Omuni we were told that if in the old days a man was seen speaking to an unmarried girl, her outraged relatives would seek to kill him. Children may of course come in contact with their parents to any extent and at any age.

Second marriages are, and always have been frequent, a man often marrying a sister of his deceased wife and a woman marrying one of her dead husband's brothers. We believe that such unions were regarded as both a privilege and a duty, though according to Handuna of Sitala Wanniya a man married his dead wife's sister principally because if he married any one else his children would not be looked after so well. If a widow does not marry one of her dead husband's brothers she may return to her parents, though it seemed that if these were no longer living she would generally stay with her late husband's group, whose duty it would then be to look after her and her children.

With regard to name avoidance, a man does not speak the name of his mother-in-law and daughter-in-law and they also refrain from speaking his name, relationship terms being used instead. Nor does a man commonly speak of his son-in-law or father-in-law, or his brother's wife or sister's husband, except by the appropriate relationship terms; beyond this we would only point out that, as already mentioned, neither man nor woman commonly speaks of his or her spouse by name, and there is a general tendency to avoid the use of names and where possible indicate an individual by a relationship term. In no case did we notice any hesitation in giving the name of any adult which we sought to obtain in the course of our inquiries. The objection to saying a young child's name and the reason for this is referred to on p. 103.

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844 side supported by an angle of the rock, and a woman behind her supports her and presses down upon her shoulders. The woman remains in the cave for three or four days after the birth. At Sitala Wanniya there are no food taboos, but at
843 Henebedda a pregnant woman avoids *madu*, which fruits are
262 said to produce diarrhœa and vomiting, and two kinds of yams which also purge and are believed to induce still-birth. A nursing mother must eat neither the fat of the monitor lizard
853 nor *rilawa* flesh, as these are said to produce purging and would
262 kill the infant. She may, however, eat the meat of the grey ape *wandura*. The fat of the spotted deer also spoils the milk, and if the mother eats *mora* fruit the child will get worms. The
844 Henebedda Veddas, who are partially cave and hut dwellers, say that if a birth occurs in the cave a screen is made round
[184] the parturient woman. Among all the settled Veddas, as among the rural Sinhalese, a special hut is built in which birth occurs. The afterbirth is commonly buried in the hut among village Veddas, and no Veddas seem to attach any special importance to its disposal.

[843 262] At Uniche a pregnant woman would not eat venison or hare's flesh. The pains and danger of childbirth are so well recognised by the Veddas that a special ceremony is performed by the wilder Veddas, and a prayer offered for the safety of the young mother (cf. p. 251). We were assured at Sitala Wanniya that if this ceremony were omitted the mother and child would die. At Henebedda it was said that if a woman appeared to be dangerously ill in childbed, a Sinhalese *katandirale* (devil dancer)
[165] would be called in. Death during childbirth seemed rare, but
834 a few cases were recorded. Except among those Veddas who have come most under Sinhalese influence connection is not avoided during pregnancy, or for any considerable period after childbirth, nor is chastity enforced before hunting or dancing.

[553] Children are usually named within a month of their birth,
551 the name being decided upon by their parents. At Godatalawa it was said that a child's name would be freely mentioned, but at Sitala Wanniya and Henebedda we were told that, although every child was given a name soon after birth, they were never called or spoken of by their names until they were at least four

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or five years old. Before this they were called Tuta (male) and Tuti (female), i.e. "little one," and these expressions may persist and replace their proper names which in many instances seem to be forgotten, so that some children appeared to have no name at all. Small babies may be called Goraka or Gorakki, because they are reddish in colour, and so resemble the *gorakka* fruit (*Garcinia cambogia*). Apparently these names are not applied for more than the first few months after birth. It was said that the reason the names of young children were avoided was that to mention their names might attract the attention of evilly disposed *yaku* who might make the child ill or even kill it. We did not ascertain what were the names of the *yaku* who it was feared might injure the children, but it must be assumed that these spirits belonged to the third stratum of the Vedda religion defined on p. 149, and are either foreign spirits who have been adopted without losing their dangerous attributes, or the spirits of remote female ancestors (*kiriamma*) who sometimes steal children.

At Bandaraduwa, where there was much foreign influence, we had an example of the belief in the inadvisability of bringing children too closely in contact with the *yaku*. This is recorded on p. 216.

At Omuni we were told that in the old days there was no fixed time for the naming of a child. The father and mother give the child its name, usually choosing that of an ancestor, for there is no harm in speaking or using the name of a dead relative when the name is given to a child; thus our informant, the headman of Omuni, calls his second child by the name of his own dead father, though in his lifetime he would have addressed his father by his kinship term. Our informant gave his father's name to his second child, not to his first, because his father was alive when his first son was born. A woman's name is generally given to a granddaughter born after her death. Children are also commonly named after their maternal and paternal aunts and uncles.

The following lists of the names of males and females were given me by Mr Bibile and Tissahami, the Vedda Arachi; they were all said to be good Vedda names, and many of

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•551 them were avowedly the names of dead Veddas, but with the exception of those printed in italics, they are none of them common Vedda names, as tested by their occurrence at the present day.

Names of males: *Poromala*, Sulliya, Karakolaya, *Nila*, Kāuwa, Boda, Mola, Pubbara, Kona, Dinga, *Kaluwa*, Hakkendaya, Hapuwa, Bammuna, Peruma, Gobira, *Badena*, *Kaira*, Kudahanniya, Naga.

Names of females: Bemmini, Tikki, Nagi, Suwadi, Mittu, Viyani, Tandi, *Hendi*, Pinchi, Kalu, *Selli*, Burati, Milalani, Kalumal nangi, Nilmal nangi, Kanni, Kalati, Poiomali, Aembali[1], Nambadi[1], Uri[1], Kendi, Gobire, *Badani*, Kiri.

In addition to the above the following occur in our notes.

Males: Randu Wanniya, Sita Wanniya, Poromasaka, Handuna, Kanda, Wannaku, Vela, Rata (?), Tiki (?), Hereta (?).

Females: Kandi, Bevini.

Nicknames are common among men, but we did not learn of any instance in which a woman was given one. Nicknames generally refer to physical peculiarities of the individuals to whom they are applied. Poromala, the half of whose face had been torn away by a bear, is usually called *Walaha*, i.e. bear. An old man of Namadewa clan was called Ukusa, because his hair appears ruffled like the feathers of an owl (*kusa*), and Randunu Wanniya, the shaman of the Henebedda community, was nicknamed Uchia from the verb *uchenawa*, to raise up, because after falling down in the shamanistic dances in which he is protagonist he must be raised up by his fellows.

Other nicknames of the immediate ancestors of living Veddas we met were: Mahakata, "big mouth"; Ogapalua, "loud talker," literally, one who yells; Nakakuna, "stinking nose," applied to a man with ozæna; Nemma, "bent"; Kankuna, "sore eyes"; and Kapunkarea, "man who cuts down trees." Although nicknames did not altogether replace their owners' real names, men were often called by them, and the frequency with which certain names such as Poromala and Handuna occur, often made them a real convenience.

[1] These only mean woman of the Aembala, Namadewa and Uru clans respectively.

2:Bailey G-5 (ca. 1854) 1863
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differ from the Singhalese, and those which, though Singhalese, are, in the sense here used, peculiar to the Veddahs. It has been suggested to me that some of the former are derived directly from the Sanskrit, but as I am incompetent to judge of the accuracy of these suggestions, I do not venture to give the conjectural derivations which I have received.

I have, myself, noted down, and caused to be noted down from dictation, several Veddah charms, which are not, I am informed, known to the Singhalese, though in some there is a certain resemblance to charms in use by the latter. Whether corrupted during the many ages in which they have been unintelligently repeated, or whether they are in a form of Singhalese now obsolete, or both, they are not easily translated. They are charms used in illness, and for protection against elephants, leopards, bears, and wild boars.

The Veddahs are at present chiefly known by names similar to those in use among the neighbouring Singhalese, and it is curious to observe how oddly they are jumbled together. In one family are to be found names which would only be appropriate to Kandyans of the highest caste, and names which could only be borne by the lowest. Some of their names, too, belong to Hindoos, and not to Singhalese. Some are not proper names at all; while, most strange of all, others, though utterly unknown in Ceylon, either to Tamils or Singhalese, are in common use in Bengal, and refer directly to Hindoo deities, or personages mentioned in the Puránas.

The names of the preceding generation appear to have differed in a very marked manner from the Singhalese names by which the Veddahs now are for the most part known; and those in the list appended to this paper are chiefly the names of the fathers and mothers of the present Veddahs. Most of these I was able, by the kindness of Colonel Vincent Eyre, C.B., R.A., to submit to the inspection of Professor Lees, of Bengal, and they are pronounced by him to have a decided Sanskrit affinity.

It is a singular and significant fact, that not only are many of their names unknown in Ceylon, but their meaning is utterly unintelligible to the Veddahs themselves, among whom they were family designations which have descended to them from father to son for ages.

It is strange that so many have written of the Veddahs, and have been contented with information at once scanty and inaccurate. Davy believed that they had no names.* Tennent affirms that they have no charms—no "instinct of worship"—and doubts

* Davy, *Account of the Veddahs*, p. 115 of his work.

2:Bailey G-5 (ca. 1854) 1863
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fact, neither scruple is now a religious one with them. Their aversion to beef and fowls is an hereditary prejudice, now become a custom amongst them.

The names borne by many of them are the designations of Hindú gods and goddesses. It seems clear then, that these Hindú customs and prejudices—these Hindú names, which we find still lingering amongst a people which does not profess that faith, and for twenty centuries have been far removed from those who do, indicate either that the Veddahs once professed it, or lived in the closest intercourse with those who did.*

The complicated and artificial ceremonial of that religion has naturally died away during the long ages of isolation in which the Veddahs have lived; the vestiges of its former existence among them have been preserved only in some of its strongest prejudices, and in the names derived from the Hindú mythology which have descended as customary family designations to the Veddahs of the present day.†

I should hardly say that the cock is "respected" in the neighbourhood of Katagam; but fowls are rarely eaten by the people there, who, if they eat them, must undergo a course of purification. A fowl curry involves the necessity of an ablution of the head with limes and saffron. Peafowls, too, are rejected as an article of food in that part of the island, for a peacock is represented as the vehicle of the gods: of all this, however, and of the existence of Skanda or of Katragam, the Veddahs are profoundly ignorant. The names of Skanda are common appellations among Veddah men, and that of Valli, Skanda's consort, a common name for Veddah women.

* Let it be remembered that the Veddahs, of whom I am writing, have never had any communication with the Tamil-speaking Veddahs who inhabit the seacoast of the Batticaloa district, who are in direct contiguity with Hindús. [The inference drawn is not warranted by the fact referred to. The Hindús occasionally have names taken from those of foreign languages. Thus the Regent of Nepal, a pure and high-caste Hindú, bore a name consisting of two Persian words. Edit.]

† It was not for years after I had collected this information regarding the superstitions of the Veddahs, that I read the Laws of Manu. It is impossible not to be struck with the similarity, if not identity, of their rude worship and its precepts; *e.g.*

"72. But whoever cherishes not the five orders of beings—those who demand hospitality—those whom he ought to maintain—*his departed forefathers* and himself—that man lives not, even though he breathes."

The Brahman is ordered to make an oblation every day to the following divinities, viz.:—

"First to Agni, *god of fire*, and to the *lunar god*;" .... to the "*goddess of the day*"; .... the *goddess of the earth and sky*"; to the "*winds*" and "*water gods*"; the "*gods of large trees*"; to the spirits "*that walk in light*", and those "*who walk in darkness.*" The reverence of deceased ancestors is then insisted on. "The Pitris, or great progenitors, are free from all wrath—intent on purity—even exempt from sensual passions—endued with exalted qualities."

"The divine Manes are always pleased with an oblation *in empty glades*,

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English.	Veddah.	Singhalese.	Remarks.
Here	Mobba	Mêhi	
There	Obba	E'hi	
Far off	Nekat rata	Dura	
Be quick!	To bang	Wigahata	"To", the pronoun thou; in the Bhotia dialect "hangiyap" is, be quick!
Before	Itchkik	Isarsha	
Behind	Patchkik	Pasé	
Exclamation of approbation	Esté!		
Exclamation of disapprobation	Is!		

SPECIMENS OF VEDDAH NAMES.

MEN.

Lékendra. "Sovereign of the World", from Léka (Sanscrit), "the world", and Indra; unknown among Singhalese or Tamils of Ceylon, but in use in Bengal.

Kanda. The Singhalese call Skanda, the Indian Mars, to whom the famed temple at Katragam is dedicated, "Kanda Kumaryia"; but the word is unknown as a name.

Weyla. One of the names of Skanda.

Suppa is a corruption of Subhramanya, one of the names of Skanda. Both these are Tamil names in use; and I think I have heard Weyla as a Kandyan name, but it is very uncommon.

Skanda is a favourite of the Veddahs (of India), though unknown to the Veddahs here; and "Valli", one of his consorts (a Veddah female name in use among the Veddahs in Ceylon), was said to have been born of a deer in a forest in Arcot, and found by a Veddah chief Kumára (Kumáro was Kuweni's uncle, and Kumá is a Veddah name still in use), and brought up by him.

Kanda, it is true, means, in Singhalese, simply a mountain; but it is more probable that, as a Veddah name, it is a corruption of Skanda, a name descended to them, though they are ignorant of its signification.

Nila. A name in common use in Bengal; also used by Tamils (Hindús); but entirely unknown as a name among the Singhalese. Nila, a personage mentioned in the Puranas.

Benda. Binda, in common use in Bengal, but unknown in Ceylon, either among Singhalese or Tamils. There is a common appellation, a title rather than a name, Banda, in Ceylon; but Banda does not occur among the Veddahs. Binduwa also is a low-cast name among the Singhalese.

Déwa Denna. Unknown as a name in Ceylon. Equivalent to the Hindú "Deva Dattah", given by the deity—which is its signification in Singhalese.

Miliklana. Unknown by Singhalese or Tamils in Ceylon.

Koonchi. From "kuncha" (Sanscrit), to go crookedly—a cripple. In use, with the affix Tamby, among the Tamils, but not in use among the Singhalese.

Kangeria. "Kangana" (Sans.), one of the names of Kandarpa, God of Love. Neither used by Singhalese nor Tamil as a name.

Kowa. No such name among Singhalese or Tamils.

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Codira. "Generous, excellent" (Sans.). Not known as a name among either Singhalese or Tamils.

Kuma. "Kurma", the second incarnation of Vishnu. Not a name in Singhalese or Tamil.

Madawa. A common name in Bengal and Hindústan. Not known among the Singhalese.

Manga. "Nagna" (Sans.), naked. Not a name in use either by Tamil or Singhalese.

Toota. ? "Tuta" (Hindu), broken, or "tushta" (Sans.), satisfied ? No such name in use among Tamils or Singhalese.

Kombowa. Not known as a name among Singhalese or Tamils.

Konára. Not a Singhalese or Tamil name; though it forms part of the family titles of some Singhalese families, as Kónaramudiánse lágé.

Kaira. Neither a Singhalese nor a Tamil name.

Bandesa. Neither a Singhalese nor a Tamil name.

Kolu. Neither a Singhalese nor a Tamil name.

Pussmittya. "Pusha", the sun (Sans.); "mitra", friend (Sans.); "puss" (Singh.), an empty nut; "mittya" (ditto), a bundle. "Pussmitta", a Yakkho name mentioned in the Mahawanso. No such name is known among either Singhalese or Tamils.

Bissa. "Vishwa" (Sans.), the world; "bissa" (Singh.), an oval basket for holding grain. The name occurs among the Veddahs thus: "Koorkhan" (a kind of grain) "bissa". No such name is in use among Singhalese or Tamils.

Paya. A fool or maniac, in Tamil; and "pó" is a spirit, goblin, *or spirit of the dead*, in Singhalese. Not used as a name among the Singhalese.

Kotali. "Kotalé" (Singh.), a vessel with a spout for drinking from. Not a Singhalese nor Tamil name.

Goolia. Not a Singhalese nor Tamil name. "Goli" (Singh.), anything round.

Heen kenda. Not a Singhalese nor Tamil name. "Heen kenda" is the Singhalese for a kind of tree.

Kanata. Neither a Singhalese not a Tamil name. "Kanata", in Singhalese, is applied to ground which has been cleared, and has partially become covered with brushwood.

WOMEN'S NAMES.

Nili. A heroine in a Tamil drama. A name in use in Bengal, but unknown as a name in Ceylon.

Valli. "Valli", consort of Skanda—see "Kanda" among men's names. "Valli" (Sanscrit), a winding creeper—a term of endearment. Also an honorific affix to names of goddesses and princesses. Not used as a name in Ceylon.

Rane. Corruption of "Rajni", queen; common name in Bengal. This name is used among low-cast women in the Kandyan country.

Nangi. Not used as a name in Ceylon (vide ante, "Manga"). It means, in Singhalese, younger sister.

Wyrie. A title of Parvati. A name among Hindús; also Kandyan.

Kumie. See "Kuma". Not a Singhalese name, nor Tamil; but "Kuma" is a Kandyan *female* name, though a Veddah *male* name.

Alendi. "Lounděe" (Sans.), a maiden. A name, I believe, in use among the Singhalese of the maritime provinces.

Abi. Neither a Tamil nor a Singhalese name.

Goberi. Neither a Tamil nor a Singhalese name.

Tehti. Neither a Tamil nor a Singhalese name.

Tangi. Neither a Tamil nor a Singhalese name.

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551 171 Nagi. Neither a Tamil nor a Singhalese name.
Tandi. Neither a Tamil nor a Singhalese name.
Kombi. Not a woman's name in Tamil or Singhalese; though "Koombi", with the affix "Hamy", is a man's name in the maritime provinces.
Saloo. Neither Singhalese nor Tamil.
Redda. Neither Singhalese nor Tamil.
Pokoôti. No such name among the Singhalese or Tamils. "Pookooti", in Singhalese, dwarf-like.

DOGS' NAMES.

552 171 Dimbili. † From "dimba" (Sans.), an egg.
Chărĭna.
Kerita. † From "kelita" (Sans.), playful; or perhaps a diminutive of the Veddah term for a bear, "kerri" or "keria".
Kaddia. † From "kad" (Sans.), to injure. "Kadia" is a venomous ant in Singhalese.
Kāna. † From "kœnahila" (Singh.), a jackal.
Sangelia. "A chain" in Tamil.
Gora.
Debera. "Debera" is, in Singhalese, quarrelsome.
Bahera. Name of a yakka.

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582 The correct Vedda marriage is that between the children of a brother
835 and sister. A marriage between children of two brothers or of two sisters is regarded as incest. And here their standard is higher than ours.

587 Marriage for the Vedda is a very simple affair. Suthubanda, for instance, espoused a widow in his household. When she was freed by the death of her husband, it was right that he should take her, and he made no demur, though she was old and ugly and he young and robust.
583 Kaurala went to the younger of his two wives with a length of cloth, a bead necklace, a bangle and two hair pins, and brought her away. Gama, whose wife was an orphan of Henebedde, did much the same. But
591 the rule is that a man should cast in his lot with his wife's people. Then, the morning after marriage the pair go into the jungle and bring home, it may be a *kanava* comb, a monitor lizard, or some yams, and thus the common life begins.

585 The waist-string plays as important a part in Vedda matrimony as
291 does the ring in ours. When a woman has tied round the waist of a man a string of her own twisting, he becomes her husband. This string, some
[283 six encircling loops, lasting practically a life-time, is made of *niyande*
824] (bow-string hemp), the long bayonet-shaped leaf of which is shredded to fibre by being drawn repeatedly between the palm of the hand and a bare branch.

586 Divorce is as informal as marriage; the woman being merely returned to her parents or requested to go to whomsoever she chooses. But the Vedda is not, as a rule, unreasonably capricious in the exercise of his power; he has too great a sense of responsibility and of fair-play towards
762 the mother of his children and partner in his toil. A lad I knew blew out his chest with a gun, from remorse at having taken to himself two sisters who continually quarrelled with each other over his affections.

593 A Vedda will not hesitate to chastise his spouse when necessary; but that, after all, is only a mark of affection! We saw one belabour his wife unmercifully because she would not let him accompany us; she took all the beating she got, but had her own way in the end.

551 These people do not address their women-folk by name. Ask a man to
515 name his children, and he will stutter and stumble at the task. A Vedda hails his wife somewhat as follows: "What are you doing there? Come here and break my head." This apparently suicidal request is only his way of requesting her to perform the delightful uxorial duty of cleansing his hair of vermin.

614 The Veddas of Bingoda claim to be of the Morana *waruge*, the best
565 Vedda clan. Those of Danigala, of the Unapane clan, come next. But
515 for the Veddas of Henebedde the Bingoda folk profess disdain, calling them *Uvo* (swine) and *Waliyo*, and saying it was their duty in old-time to pour water on the Morana's hands when they had fed. How much water these Moranas themselves use we have yet to learn; for, if the saying be true, that the worse the odour the better the Vedda, then the Veddas of Bingoda are aristocrats. What a thing is human nature after all, when even this wretched little remnant of humanity, without a rag to their bodies claim social precedence over each other?

614 There are nine Vedda clans or *waruges*; and each has its own story:
173 The Morana *waruge* was so called by a Sinhalese king who yearned for the *mora* fruit when it was out of season, and had his want proclaimed.

S: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

A Vedda woman, who had preserved bunches of the fruit in a pot of honey, was able to provide them; and so earned the name of her tribe. The Unapana *waruge*, like all the other *waruges*, also owed its name to a woman. She, when a king was out hunting in a parched land, supplied him with drink by squeezing out her dew-drenched cloth! Thirst apparently destroys the fastidiousness even of kings. The Rugam *waruge* derives from an incident connected with the building of the bund of Rugam tank. After its completion, this earth-work used to break down with the yearly floods despite all efforts at consolidating it. The Sinhalese king of the time had a vision one night telling him, that if a pregnant woman were built alive into the bund, it would ever after remain intact. A Vedda woman was sacrificed, and her clan received the name of the tank. The Uru *waruge* was called after a child-birth in a pig's hole; the Tala *waruge* after such an episode in a *talawa* or glade; the Nabudena, Kiribo and Embille *waruges* after similar occurrences under *nabudu*, *kiribo* and *embille* trees respectively. The Veddas being nomadic these incidents are common. Gama, as we have seen, owed his name to being born on the way (*gamana*).

Though shy and retiring by nature, Veddas are always to be found in the vicinity of Sinhalese settlements; and that, for good reasons: Ceylon being but a small island, its remotest forests are easily accessible; more so in recent years when roads and railways have spread out their tentacles everywhere claiming from Nature her wildest solitudes. Any jungles that have not yet fallen a prey to planting enterprise owe it largely to their aridity and unhealthiness. Nowhere is there a spot in Ceylon to-day that is not within ten miles of some habitation. Besides, it is to the mutual advantage of both Vedda and Sinhalese to be near each other, for if the one can supply grain in days of dearth, the other can repay tenfold with flesh and honey in season.

The Sinhalese affect an indulgent tolerance towards the Veddas, and aver them to be more of a nuisance than a help, saying the Veddas have to be kept alive when starving. The Vedda, on the other hand, will tell you that he is never in want; for the jungle, even in its worst months, is never totally devoid of food for him who knows where to find it: *kanava* and *kotha* combs are always there, and meat and yams of one sort or another. It must however be admitted, that the Veddas have a great partiality for what the unaided jungle cannot give—*kurrukhan*, maize, and tobacco. Rice is a welcome occasional meal to the Vedda, but he cannot do without *kurrukhan*; it takes much rice to fill the stomach, whereas a *kurrukhan* cake is like a stone, and even a small piece satisfies.

A Sinhalese told us that if you gave a Vedda much by way of barter he would never come near you again, but would go where the giving was more niggardly. (What a salve to the conscience!) We asked a Vedda if this was true: "Much they give us," he said; "though they are always ready enough to take all we give them—and more."

In the bottom of their hearts the Veddas have a suspicion that the Sinhalese wish them no good. A Vedda, when asked how it was that their numbers had dwindled so, said, with simple faith, that it was due to the Sinhalese having killed out his people, by giving them charmed tobacco to eat, so that they died of disease or misadventure. The recent influenza epidemic fairly wiped out the last of the Veddas.